A Proclamation

In the Name of the King of Kings,

To all the Inhabitants of the Isles of

Great Brittain:

And especially, to those who have Hypocritically pretended to *Justice*, *Mercy*, *Honesty* and *Religion*; (as also to them who have lived in open Prophaness and Impiety) summoning them to Repentance, by denouncing GOD's *Judgements*, and declaring his *Mercy*, offered in the *Everlasting Gospel*.

Warrantably Proclaimed, and Preached, by

GEO. WITHER.

Though not by any *Humane Ordination*.

Whereto are added, some

FRAGMENTS

Of the same Authors, omitted in the first Imprinting of the Book, Intituled, *Scraps* and *Crums*; and a few which were Collected since that Impression, and during his Imprisonment.

LONDON, Printed in the year, 1662.

A PROCLAMATION

In the Name of the King of Kings,

To the Inhabitants *of the Isles of* Great Britain; *especially to all those who have Hypocritically pretended to* Justice, Mercy, Honesty *and* Religion; *as also, to them, who live in open Prophaneſs and Impiety; ſummoning them to Repentance, by denouncing* GOD'S Judgments; *and thereto encouraging them, by declaring his* Mercy, *offered in the Everlaſting Goſpel.*

"ON the firſt day of the Week, the ſecond day of the firſt Moneth, in the ſecond Year of *revived Monarchy* in theſe Iſlands, and in the eighth "Moneth of my Confinement, for diſcharging my "Conſcience; My *Conſort* being then with me in "the houſe of my Impriſonment, and intending to "reade ſome parcel of *holy Scripture* for our in-"ſtruction and refreſhment; The firſt place pre-"ſenting it ſelf to her view, and then read, was the "ſeventh Chapter of the Prophecy of *Jeremiah*; "the Contents whereof, and part of the next, ſeemed "to my underſtanding, when I had heard them, "to be ſo pertinent to theſe *Nations* in this *Genera-*

"*tion*,

" *tion*, that I was immediatly inſpired with a ſtrong " perſwaſion, that the effect of thoſe words, here- " tofore dictated to *Jeremiah* by the LORD, " was then ſpoken to me, by the Spirit of the ſame " GOD; and, he having given me fifty years Ex- " perience of the Tranſactions between Himſelf and " this People, ſince I came to years of diſcretion; " and alſo called me to be a *Prophet* by that *Or-* " *dinary Anointing*, whereof every true Member " of *Jeſus Chriſt* is partaker; I thereupon thought " my ſelf as truly obliged in Conſcience, to pro- " claim it to all the *Provinces*, *Counties*, *Towns*, " and *Cities* of theſe *Iſlands*, as the ſaid Prophet " *Jeremiah* was to publiſh it in the *Gate* of the " LORD's Houſe at *Jeruſalem*. Therefore, in obe- " dience to that *Internal Motion*, I now declare " and apply it in the ſame tearms, changing and " adding only the *names* and *prevarications* therein " mentioned, into thoſe which are proper to this " *Time* and *Place*. The Effect of the ſaid Pro- " phecy, is this which next follows paraphraſtically " expreſſed; and in the *Name* and *Fear* of GOD, " I thus proclaim it, *Mutatis mutandis*.

JEREM-

JEREMIAH, the *7th* Chapter, and part of the *8th*.

THE Word which came to the Prophet *Jeremiah* from the LORD, *came to me, by the ſaid Prophet*, ſaying; Stand in the Gate of *this City, wherein the LORD hath yet his Houſe*, there Proclaim this Word, and ſay; Hear the Word of the LORD, all ye Inhabitants of *Great Britain*, who *pretend* to worſhip the LORD. Thus ſaith the LORD, the LORD of Hoſts, the GOD of *Iſrael*, *and your GOD*: Amend your ways and your doings, and I will cauſe you to dwell in this place. Truſt ye not in lying words, (*or, in your formal ſanctity and will-worſhip*) ſaying, The Temple of the LORD, The Temple of the LORD, (*nor ſay in boaſt, here is only his true reformed Church, and with us are his Ordinances*) *for know*, The Temple of the LORD are theſe, even they that obey his Word; *in them he dwells, and among them is his approved Worſhip.* If you amend your wayes and your doings; If you thorowly execute Judgement between a man and his neighbour; If you oppreſs not the Stranger, the Fatherleſs, or the Widow, nor ſhed innocent Blood in this place, nor walk after other Gods in your hearr, to your hurt, (*nor worſhip the True GOD according to the ſuperſtitious Inventions of men*) then will I cauſe you to dwell in this place, which I gave unto your fathers, for ever. But, behold, ye truſt in lying words, that cannot profit: Will ye

ſteal,

ſteal, murder, commit Adultery, ſwear falſly, ſacrifice to falſe Gods, and walk after ſuch as ye know not, and then come and ſtand before me in my Houſe, *or think in your hearts* you were delivered *from your late troubles*, to do all theſe abominations? Is that Houſe which is called by my Name, become a Den of Robbers in your eyes? Behold, I have ſeen it, ſaith the LORD. Conſider now my Place which was in Shiloh, where I ſet my Name at the firſt: *Conſider alſo the City of Jeruſalem, and my Temple therein:* heed what I did to thoſe places for the wickedneſs of my People *Iſrael*: For, in regard ye have done ſuch works as they did, ſaith the LORD; and, foraſmuch as I ſpake unto you (*as I did to them*) riſing up early, yet was not heard, nor anſwered when I called upon you; I will now do unto *thoſe* Temples *upon which ye have impoſed my Name, and to that Superſtitious Worſhip, wherein ye truſt, as I have done to Shiloh and Jeruſalem:* For I will caſt you out of my ſight, as I (*long ago*) caſt out Ephraim, (*and as I lately caſt out many of your brethren.*) Therefore pray not for this people, that they may *totally* be delivered (*from the temporary viſitation, which their wilful ſins have, as it were, conſtrained my Juſtice to bring upon them, leſt my Mercy ſhould be quite contemned*) lift not up thy prayer, nor make interceſſion on their behalf, for I will not hear thee *to that purpoſe.*

Seeſt thou not what they do in the Cities of *theſe Iſles*, and in the ſtreets of *LONDON their chief City?* (*Obſerveſt thou not what Swearings and Forſwearings there are? what Diſſemblings? what Apoſtacies?*

Apostacies? and how few are now secure from the Spiritual and Temporal Oppressions of this Generation? (As they did in Jeremiahs dayes) the Children gathered wood, the fathers kindled the fire, the women kneaded the dough to bake cakes for the Queen of Heaven, and to pour out drink oblations to other gods, that they might provoke me to anger, *saith the LORD: (So the Children, the Fathers, the Women, and the People of all sorts and degrees, contribute toward their Superstitions, according to their abilities, after the mode of these times; and pour out their drink Oblations of cursed healths, to those Idols which they have set up and honour, to the provocation of GOD's wrath.)* But do they provoke me to anger saith the *LORD*? do they not rather provoke themselves to the confusion of their own faces? *Verily they do so:* therefore, thus saith the *LORD*, Behold, my anger and my fury shall be poured out on this place, upon Man and Beast, upon the trees of the Field, upon the Fruits of the ground, and they shall consume, as if they were burnt up with an unquenchable fire. Thus also, saith the *LORD* of hosts, the *GOD* of *Israel*; *(make your selves merry with your carnal delights, and Superstitious vanities:)* Put your burnt-offerings to your Sacrifices, and eat Flesh; *Add more of your formal Thanksgivings, to your formal Humiliations; Revive the late interrupted Traditions of men; Please your selves in them, and Gormundize upon the Profits you raise out of them, untill you are fat; yet know, GOD delights not in them.* What I spake unto your Fathers, *and unto your selves*, in the dayes wherein I brought you out of Ægypt, *(out of the*

bodily and ghoſtly ſervitude of that myſtical Ægypt, and out of that Babyloniſh Captivity, whereunto you are preparing to return) I commanded nothing concerning ſuch ſacrifices as you have offered, (*nor gave I unto you any ſuch Ordinances, as are many of thoſe which ye impoſed as mine*) But, this I commanded you, ſaying, obey my Voice, and I will be your *GOD*, and ye ſhall be my People: walk in the wayes that I have commanded, that, it may be well with you; nevertheleſs, ye have not hearkned nor inclined your ear, but walking after the evil Counſels of your own hearts, went backward and not forward. Ever ſince that day, wherein I delivered you *from your Spiritual Thraldom, and in which I would have delivered you from your Corporeal ſlaveries*; I have even from that time until this day, ſent unto you my ſervants the Prophets (*of all ſorts, and with various diſpenſations*) riſing early, and dayly ſending them, *as I did heretofore to my People Iſrael*; yet, you hearkned not unto me, nor inclined your ear unto them; but, hardned your necks, and did worſe then your Fathers; (*yea, worſe then other tranſgreſſors whom I formerly deſtroyed, and by whoſe fall, ye ought to have taken warning*) Therefore thou ſhalt ſpeak unto them theſe words: *Even thou into whoſe heart I have put it to make application of what I heretofore ſpake by my Prophet Jeremiah, ſhalt Proclaim unto them theſe words, though they have not hearkned unto them*; *yea*, thou ſhalt call *again* upon them though they will not anſwer *thy expectation*; And, thus thou ſhalt ſay unto them: This is a Nation that obeyeth not the voice of the *LORD* their *GOD*, nor receive

receive Instruction, *notwithstanding the Judgments whereby I have lately proved them many years together; and which, in part, yet lie upon them*; for, Truth is perished, and cut off from their mouth.

Cut off therefore, your hair; *lay aside your Ornaments*, and cast them away; *Forbear your Pride, your Luxury, your Oppressions, and the Trophies of your vanities, in this time at least of penury and Afflictions*; and take up a Lamentation in the high Places, wherein ye have exalted your *own Inventions*: For, the *LORD* hath rejected and forsaken the Generations of his wrath. The Children and Inhabitants of *these Isles*, have done evil in my sight, saith the *LORD*. They have set up their abominations in my house to pollute it, *and in those places whereupon they have imposed my Name, instead of what I commanded.* They have built high places, wherein are committed things as abominable as the sacrificing of sons heretofore in *Tophet* in the valley of the son of *Hinnom*. *They have set up set wayes of worshipping me, as were not commanded by me*, nor ever entred into my heart: Therefore, the dayes will come saith the *LORD*; that those Places shall not be called by their old names, but places of slaughter, and in them shall be Burials, until there be not roome to contain more. Then, the Carkasses of these Nations shall be meat for the Fowls of Heaven, and for the Beasts of the Earth, and no man shall fright them away. Then, also, will I cause to cease from the Cities of *Great Brittain*, and from the Streets even of her chief City, the voyce of mirth and gladness the

voyce of a cheerful Bridegroom and his Bride; *and the ſound of thoſe Muſical Inſtruments wherein ye are now ſo delighted, with all the altar'd Relicks of Superſtition.* Moreover, thus ſaith the *LORD*, a time will come wherein they ſhall take the bones of your Kings, and the bones of your Princes, (*as it lately befell to others*) and the bones of your Prieſts (*and Prelates*) and the bones of your Prophets *who ſeduced you*, and the bones of the Inhabitants of your chief City out of their Graves, and ſpread them before the Sun and Moon, and before the Hoaſt of Heaven, and before the face of thoſe falſe gods whom you have loved, ſerved, walked after, ſought and worſhipped, and they ſhall never be gathered together, nor buried, but be as dung upon the face of the Earth. And, death ſhall be rather choſen then life, of all thoſe who remain of this evil Family, whereſoever they remain in the places whither I have driven them, ſaith the *LORD* of Hoaſts. Thou ſhalt ſay thus likewiſe unto them; Thus ſaith the *LORD*, ſhall they fall and not riſe? Shall they cauſe him ſo to turn away from them that he ſhall not return? If not, why then is this People ſlidden back by a perpetual backſliding? holding faſt their deceit, and refuſing to return? I hearkned and heard, but they ſpake not aright, no man repenteth himſelf perfectly of his wickedneſs, ſaying, what have I done? but every one runneth on in his courſe, as the Horſe ruſheth into the battel. *They are more brutiſh than the brute Creatures*; *for*, the Stork knoweth her appointed time; the Turtle, the Crane, and the Swallow know the time of their coming, but my People know

know not the Judgement of the *Lord*; yet, they ſay, We are wiſe, and the Law of the *LORD* is with us; yea, *they boaſt as if they were the moſt glorious, and beſt reformed Church of Chriſt upon Earth.*

"The remainder of this Prophetical rebuke "and Invitation to Repentance, I leave to be "peruſed in the ſaid propheſie of *Jeremiah*, and "applyed by every Reader as *GOD* ſhall give "him underſtanding, that the Myſtical *Balm of* "*Gilead* therein mentioned, may be timely ſought "after; and that *Phyſitian* found, by whom our "Maladies may be cured; To which purpoſe, I "will proceed with what I have more to ſay, in "order to the making you deſirous and capable "of receiving benefit by that *Univerſal Goſpel*, "which the *Angel* flying through the midſt of "Heaven, was to Preach to every *Nation, Kind-* "*red, Tongue* and *People* throughout the World; "and, after a more general reception thereof "(it being that which will deſtroy the whole "*Myſtery of Iniquity*, Root and Branch) the *Angel* "next immediately following, will bring tidings, "that *Babylon is fallen.*

This foregoing Branch of the Prophet *Jeremies* Commiſſion; being, (as it were by way of *Exemplification*) delivered out to me upon the occaſion aforeſaid, I was internally moved to publiſh it to theſe *Nations* in this my *Generation*, as I have now done this day; And I have performed it warrantably, with a good Conſcience, becauſe, I am infallibly aſſured, that, it was recorded for all *Nations* and *Generations* to the end of the World, as well as intended for the Inhabitants

of

of *Judah* in *Jeremiahs* dayes; and that it ought to be applyed to all those who are found guiltie of the same, or of the like *Prevarications*; and this I believe, in regard he who doth nothing in vain, would not have preserved, during so many Ages, this Record of his Judgements, and of the particular passages between him and his People; and caused it to have been so dispersed throughout the Earth, had it not concerned all *his People* in all *Times* and *Places*. Therefore, it evidently appearing unto me, that *GOD* moved me to apply it to these *Nations*, I have accordingly made Application, in this manner; conceiving it will operate the more effectually, by being expressed in the Prophets own powerful words & sense; and much better heeded and regarded then in mine onely; or if it had been undertaken by my own *Premeditated Design*, though I have seen enough to warrant the justness and necessity of making such an Addresse upon a morral account. I have not hereby charged upon these *Nations* any transgression which was charged upon the Inhabitants of *Judea* and *Jerusalem* by the Prophet *Jeremiah*, (nor any *Prevarications* resembling their sins or to them equivolent) but, such as *GOD*, my *own Conscience*, and *most men* know (or may know) these *Nations* are guilty of; nor do I exclude *my self* out of that number which needs Repentance, but, have performed my duty faithfully without respect or disrespect of Persons according to my understanding. And, being conscious that it is my duty so to do, I will now, by the Authority of those *Credentials*, which *GOD* hath written in my heart (and which are in part, publickly shown) make

make use of them in such Immergencies and Contingencies as occur, faithfully adding what I believe he hath further Commissioned me to declare, so far forth as my *Experience* and his *known Instructions*, joyntly considered, shall indubitably warrant. And that is, at this time to send out among you an *Exhortation* to be wary, that you still harden not your hearts as in those former dayes of *Temptation* and *Provocation*, wherein ye provoked *GOD's* wrath: but, that you hearken unto his *Voice* whilst the *day of Grace* lasteth. But, alas! I am between hope and fear, it is almost too late with many; For, they who are worst, have so high a conceit of themselves, that there is more hope of meer fooles then of them. They think themselves to be safe & clear-sighted, when they are indeed, miserable, poor, blind, and naked; they suppose they are setled upon the hill of *Sion*, whereas, they are yet but as it were upon the mount *Gilboa*, even in slippery places, where they cannot long stand fast; For, we have almost so generally indulged *Oppressions*, *Injustice*, and *Vanities*, that they seem to be the principal supporters of our *Safety*, *Power*, and *Honour*; yea to be essential to our *Lawes* and *legal Customs*, as also so great a part of our Revenues, & the means of our *Subsistance*, that, we can hardly live without them. Verily break off in due time from your sins, and from all the occasions of transgressing; *Hear*, *repent* and turn speedily to the *LORD* our *GOD*, not *presuming* nor *despairing*.

In the first place, I do humbly (though I might do it Magisterially) beseech you my *dear brethren* (who seeming to be Professors of the *Gospel*, have dissem-

dissembled or Apostatized, or any way given occasion of *Scandal*) be exemplary to others in a *signal Repentance*: For, nor your *formal*, nor your *former Righteousness*, will avail, if you have Apostatized from it. Though not in respect to my words, yet for the Honour of *GOD*, whose servants you are thought to be, and for your own safety sake, repent and turn to the *LORD* unfeignedly, all ye, who have hitherto taken the *Name* of *Christ* in vain, and prophaned it, by not living the *Life of Christ* according to those Doctrines of his, which ye have professed; nor *acting*, nor *suffering* constantly according to that *honesty*, and *Piety*, whereof ye made fair outward shewes: For, many of you have made sordid *Gain* by a pretended *Godliness*; and like the Religious Whore, of whom *Solomon* speaketh, have made your *seeming holiness*, and formal *Devotions* and *Conformities*, to be Preambles and Brokers to your *Avarice* and *uncleanness*. There have been very great failings of late in that kind among the best of us; so much *self-seeking*, *dissembling* and *Apostatizing*, that, there was little truth in our *words*, or *deeds*; and very great and severe are those *chastisements* which *GOD* hath already laid upon us for our transgressions, and greater are yet to come, if we more heartily repent not. All *GOD's Judgements* afore-mentioned, and threatned against *Judah*, by the Prophet *Jeremiah*, might have been prevented by timely *Penitence*; and so may those wherewith we are threatned, and these also be quite removed, which yet continue. But, neither our *Righteousness* in time past, from which we have Apostatized, shall profit us; nor

shall

ſhall our *ſins* which we have heretofore committed damnifie us, if we reform our wayes: For, *GOD* hath not onely ſaid it, but ſworn it alſo by his own Life, *Ezek.* 33. 11, 12. &c. *As I live ſaith the LORD, I have no pleaſure in the death of the wicked, but rather, that he may turn from his wickedneſs and live; The Righteouſneſs of the Righteous ſhall not deliver him in the day of his Tranſgreſſion, nor ſhall the wicked fall by his wickedneſs in the day that he turneth from it: neither the Righteouſneſs of the Righteous ſhall be remembred when he committeth Sin, without Repentance; nor the wickedneſs of the wicked be mentioned, when he forſaketh his Sin; but he ſhall ſurely live, though I formerly ſaid unto him, thou ſhalt ſurely die.* *GOD*, who will not be mocked, hath begun to execute *Judgements* at his *own Houſe*, and we prolong and increaſe them, by continuing and encreaſing our Trangreſſions; yea, and not onely by our little awe of his *Judgements*, but by not rightly conſidering his *Love*, and by defect of that *mutual and hearty love* to each other which moſt eſſentially denominats us to be *Chriſts* Diſciples; for, we have thereby multiplyed our ſorrows and Troubles, more then all our *Adverſaries* could elſe have done; And, though we had no other *Oppreſſors* or *Perſecutors*, that alone is ſufficient (if it continue) to make us utterly deſtroy our ſelves. Conſider this, my dear brethren, with what it hath already brought upon us, that ye may ſpeedily repent: *GOD* vouchſafe his Grace to aſſiſt you therein, and to me *Perſeverance* alſo, in unfeigned *Repentance* and *Amendment*.

Repent likewise, all ye, who say in your hearts, *There is no GOD*, and sport away your Salvation, by such horrible Imprecations, as *GOD damn me*; For, though you not onely think, but speak and act also, as if indeed there was no *GOD*, you will one day find there is one, and that he hath several wayes manifested himself unto you, both openly and in secret (by his *Judgements* and *Mercies* upon your selves, and others for your example) though you will not yet acknowledge it, but run on impudently, into all manner of impietie and prophaness, promising unto your selves Peace, when destruction hangs over your heads. For, as the Prophet saith, *Jerem.* 49. 12. and 25. 29. *Behold, saith the LORD, they whose Judgment was not to drink of the Cup, have already drunk thereof*; and *shall you go unpunished? you shall not go unpunished, but shall surely drink it. I have begun to bring evil upon those who are called by my Name, and shall you utterly escape punishment? you shall not escape; for I will bring a sword upon all the Inhabitants of the Earth, saith the LORD.*

But, I will conclude with an *Evangelical Consolation*; and that which I shall declare unto you is an Epitome of the *Everlasting Gospel*, which ascertaineth that *Jesus Christ* is the *Eternal Mercy* of *GOD*, and the *Redeemer of all mankinde* according to the *Covenant of Grace*, the same *to day, yesterday, and for ever*. This, I am authorized to Preach unto you by an unquestionable *Ordination* and *Commission*; For, I declare it according to that *Original Commission*, which was given to all who were or should be the *Ministerial Disciples* of *Jesus Christ*, thereto qualified by the *Gifts* given

given to men from above, though not Ordained by men: For, I declare it not by that *Light* alone which the *Son of GOD* potentially set up in me when he assumed the *Humane Nature*, (and wherwith he enlightens in some degree every one who comes into the World, for the Salvation of his own Soul) but, by having his *Gospel* declared and witnessed also unto me by that *Light* in the *Lanthorn of his Word*, which ought to be a guide to every mans feet, and the direction of all men in their wayes, lest the other *Light*, being but like that, which the *Moon* receiveth by reflection from the *Sun*, may be darkned by the interpositions of the *Flesh* and the *World*, or by the delusions of the *Devil*. *GOD's Threatnings*, Mercies, and *Promises*, are all, or for the most part, *conditional*; and *may be*, or *may not be*, according as we demean our selves, when he calleth & offereth his *preventing and assisting Grace*; wherein he is never wanting to perform his part of the *Covenant* made with *mankinde* in *Christ Jesus*. He is *long-suffering, slow to Anger, would all men should be saved*, and *desireth not the death of any sinner*. There is no end of his *Mercy*, unless to them onely, who wilfully forsake him first (after he so sufficiently rewards the *Will*) when he saith, *Give me thy heart*, which he may give up unto him, by vertue of the Talent which he hath received; And, even to them who then resist his *gracious offer*, he is not *extreamly severe*, until they do (as it were) compell his *Justice* to limit his *Compassion*, by justly hardening them into a *final Impenitency*, that his *Mercy* may not be made contemptible, to the disadvantage of others, by their yeilding to the

Flesh, which by his ayd they might have subdued; and by their ungratefully adhering to, and believing his, and their greatest Enemy, rather then trusting to his Word, who placed them in a *happy Condition*; and, when they forfeited it by their own default, had so much compassion on them (even whilst they were his Enemies) as to give his onely begotten and dearly beloved Son, to be disgracefully Crucified to death for their Redemption. This *Love* being well considered, is so strong a Motive to *Repentance*, that, they with whom it prevailes not, will be little moved with Preaching Everlasting Damnation in Hell Fire.

If ye be not sensible of this unspeakable *Mercy*, nor of *Spiritual Judgments*, let the sense ye yet have of those that be *Temporary*, and *Corporeal*, make entrance for the former into your serious and timely consideration. Beside many other *Plagues* that now lie upon you, *GOD* hath lately threatned to deprive us of the Fruits of the Earth for our Trangressions; we fear a *Famine*; and it having already begun to pinch us, we pretended a *General Humiliation* here in *England*, that our fear might be removed: But, what follows? we continue still in our unrighteousnes and unmercifulnes, prosecuting our former courses, rather with more then lesse violence. The Oppressed are not eased, but more oppressed. Prisoners are not set free, to whom the Lawes allow Freedom; but, Jayls are daily repleniſhed with new guests, barbarously treated, Even harmless men and women suffer meerly for their *Consciences* in relation to *GOD*, or upon misinformations and mis-

misprisions only, unheard, and uncondemned by a *legal conviction*. Which proceedings are contrary to the Laws of *GOD*, of *Nature*, and likewise of these *Nations*, if they have any in force. For, if the Complainants sad cryes, which I hear (and hear of) be as creditable, as they are lamentable, many honest Families are (and will be) exposed to beggary, and even rich men will probably be made beggars also. They are shut up from their deerest *Relations*; and they themselves being despoiled of all their livelihoods, and of means to supply necessaries by their labours, are destitute of all accommodations. They are lodged worse than doggs, thronged up together in sickness and in health, nothing left or provided for them to feed on (except they will eat their own flesh) but what GOD providentially conveyes unto them, by the charity of his Servants; of which charity they are sometimes defrauded by their hard-hearted Keepers, and that which comes to hand, is handed-in also with much difficulty. These cruelties are aggravated with many other oppressive concommitants, which make them almost inexpressable and unsufferable; yea the more unsufferable, in regard, that during the Sessions of *Parliaments* and *Courts of Justice*, which were wont to be their ordinary Refuge, the Oppressed can have no Relief; and these Grievances are kept also from the King's ear, who is their last hope next under GOD.

Let us take heed how we fall into the hands of the living GOD, when his Wrath is kindled, lest he utterly & suddenly consume us, as he did *Sodom* and *Gomorrah*, for shewing so little mercy to others, who have lately received such extraordinary mercies from him. Learn by *Examples*, though ye have neglected

Precepts,

Precepts, seeing what hath been heretofore, may be so again hereafter, and in regard *Cases* that have a resemblance, will bring down the like *Judgments*. When *Jeremiah* the Prophet was a Prisoner for discharging his Conscience (as I, and many others are at this day) the *Famine* so encreased, that there was no *Bread* then left in the street of the Bakers at *Jerusalem*. It will therefore concern us that we be wary we continue not in the like sins, lest ere long, there be little *Meal* in our Markets, and a greater scarcity of *Bread* in the shops of our *Bakers* at *London*: For, as there are among us very great failings, so there are very great appearances of GOD's high displeasure; who hath more dreadful plagues ready to execute his Commands, than *Famine*, *Pestilence* and raging *War*, joyned all together; and he will here inflict that whereof we are most sensible, and those hereafter, if we repent not. Consider this all ye who forget GOD, and return: for, he is at all times ready to meet every one in mercy (without excepting any) who returns unto him by hearty repentance: yea, he takes all opportunities whereby he may shew *Compassion*, with preservation of his *Justice*; and is so inclinable to *Mercy*, that he oft withholds his *Judgments* from wicked persons and places, for the sakes of a few *Righteous men* among them, though they persecute and seek to destroy them for whose sakes they are preserved; and vouchsafes *temporal Blessings* (as he did to *Ahab*) for *outside Humiliations*. He is not, as his Enemies do scandalously report of him, a *hard Master, who looks to reap where he sowed not, and to gather where he strewed not*; but so just, that he will require no more at any mans hands, but according to what

what he hath given; nor puniſh any one for the ſin of another. There is no better means for us who are *Subjects*, to live ſafely *in Holineſs and Righteouſneſs without fear*, than to adhere conſtantly to GOD's Commands without dread of men, and to obey our *Superiours* in obedience to the LORD: Nor any ſurer way for Kings to poſſeſs the Thrones of their Kingdoms upon Earth, in *honour* and *ſafety*, without *jealouſies*, than to provide, as much as in them lieth, that GOD may poſſeſs his Throne in the *Hearts and Conſciences of Men* without *Rivals*; and to endeavour to be *juſt*, as he is *juſt*; and to be *merciful*, as he is *merciful*, acording to their meaſure: For, whatſoever the Parafitical Flatterers of Kings would make them believe, they may be more ſecure from dangers at home & abroad, by thoſe poor conſciencious men who are deſpiſed, than with twenty times ſo many *Ruffians* and *God-damn-me's*; though aſſiſted alſo by the formal devotions, and fained ſanctity of *ſuperſtitious worſhippers*, who ſeem glorious and powerful in outward appearances. I have obſerved, by what Hiſtories teſtifie, that thoſe great *Kings* and *Conquerors* of the world, to whom GOD heretofore tranſlated the Kingdoms of men, from their former poſſeſſors (when he changed *Governors* and *Governments*) enjoyed them in *peace* and *honour*, ſo long, and ſo far forth, as they tolerated the Servants of GOD to worſhip Him according to their *Conſciences*, though they themſelves were *Heathens* and *falſe worſhippers*.

The Mercy of GOD leadeth to Repentance, and extendeth *to* and *over* all his Works. This I am warranted to proclaim by vertue of his *grand Charter*, and by his *Commiſſions*, heretofore iſſued-out for

for the comfort and encouragement of every *true penitent Believer* in the days of his *fierceſt Indignation.* Theſe are the *glad Tydings* of the *Univerſal Goſpel*, which cauſed the *Angels* to rejoyce and ſing at the birth of *Jeſus Chriſt*, this ſong; *Glory be to GOD on High, On Earth peace, good will towards men.* Let us joyn with that *celeſtial Quire* in magnifying of this *great Mercy* which ſo much concerns us; for it is our *nobleſt Intereſt*, and that which moſt advanceth *GOD's Glory:* Let our Burthen to that Song be, *Amen, Hallelujah*, Praiſe the LORD: Let us be zealous in defending this *Univerſal Charter*, and not be ſeduced by thoſe who ſeek to abridg itto ſuch a narrowneſs, and to ſuch an uncertainty, that if they ſhould be believed, we had more cauſe to howl and lament than to ſing: This *Goſpel* is the ſum and ſcope of that *Teſtimony*, which was, and is given by thoſe *two Witneſſes*, the two *Olive Branches*, and *two Candleſticks*, which ſtand before the God of the Earth, bearing witneſs againſt the *Beaſt* riſing out of the bottomleſs-Pit, who was to war upon them, and ſlay them, and leave their Bodies (as a dead Letter) unburied three dayes and an half in the Streets of the *great City*, until the Spirit of Life from GOD ſhould enter into them, and make them aſcend up into Heaven, in the ſight, and to the amazement and vexation of their Enemies.

Therefore they, whoſoever they be (though pretending to be of GOD's *Counſel*, and to be acquainted with his *Eternal Decrees*) ſhall preach contrary hereto, and think they honour GOD by bounding His *univerſal* and *infinit Mercy*, deal with Mankind, concerning His Charter of *General Redemption*, as many among us now do concerning the

Kings

Kings late *Act of Indempnity* and *general Pardon*, pretending thereby to do him *honour*, whereas it tends both to his *dishonour* and *disservice*. It is this mis-understanding, and limiting the *infinit Love* of GOD, which hath been the chief occasion of the *narrowness of mens love* to each other; and of much of that discord and bloodshed which hath been in the world: For, such as men make their Gods to be, such will they themselves be; in regard, as *David* saith, *They who make them are like unto them.* This I adde, not impertinently, nor by the suggestion of a *contentious spirit*, in opposition to the judgment of others; or with an uncharitable censure of those who do yet think otherwise; But I have thus in my *mode* preached it, in zeal to *GOD's Truth* and *Glory*; who sees my heart, and will punish me for it, if it proceed from any other cause. He is perfectly *merciful*; so *merciful* in his *Justice*, and so *just* in his *Mercy*, that neither of them infringes the other; and hath left us upon record two unquestionable *exemplary Evidences*, which manifest that his *Mercy* is sincerely intended to every true penitent, to be his Consolation when *Judgements* are epidemical and universal: For, though he spared not the *old world*, but brought a general flood upon all the ungodly, yet, he even then spared *Noah* and his family; and when he made the Cities of *Sodom* and *Gomorrah* an example to wilfull transgressors, he then also spared *Lot* who lived among them, and whose righteous soul they had vexed with their filthy and wicked conversation. Thus will he likewise deal with all those, in all times, who have an upright and contrite heart (though they have been grievous offenders) so far forth as it shall be

for his Glory, and their eternal happineſs.

Hear, and *heed* this *Proclamation*; for it is of GOD, who is pleaſed in theſe dayes to preach *Mercy* by his moſt contemned Servants; and cauſe them otherwhile to act in ſuch *Modes*, and by ſuch *Diſpenſations*, as to the world ſeem ridiculous; and as probably he did (in moſt mens eyes) when his *beloved Son* rode meekly through *Jeruſalem*, on the foal of an Aſs, at the time wherein he firſt came to take a viſible poſſeſſion of his *Kingdom* upon Earth: which humble *deportment* his now pretended *General Vicar*, and the proud *Kings* of the Earth, would have ſcorned upon the dayes of their *Inauguration*. Which the *Prelats*, though raiſed out of the loweſt of the people (as *Jeroboams* prieſts were) and though pretending to be the ſucceſſors of *Chriſts* humble *Apoſtles*, would have diſdained to be carried in that meek manner to their *Inſtalments*. But many other things appearing contemptible to fleſh and blood, will be permitted ere long to make preparation for the coming of *King JESUS*, whom they ſcoff at, who ſit in the *Chair of the Scornfull*. It hath pleaſed GOD in this unuſual manner, to make me (though unworthy) to be his Herald in publiſhing this *Proclamation*; who having been many years your *Deſpiſed REMEMBRANCER*, liveth yet, to ſerve *GOD* and his *Generation*; known to the World by this Name,

Given forth at Newgate, *one of the moſt eminent Gates of your* chief City, *in the* 8. *month of my Impriſonment there.*

GEO. WITHER.

Here

Here is added, *A Second Course* of those *Fragments* of that *Beggars Feast*, which was dayly made him by a *good Conscience*, whilst he was Prisoner in *Newgate*, and which were omitted at the Imprinting of the Book, called, *Scraps and Crums*: With some few Collected since the said *Impression*.

I.

To those Friends, unto whom this Author hath been scandalously mis-represented in private, by some false Brethren and others.

THough hereof I have just occasion had,
I do not meerly for mine own sake add
This *Crum*; but likewise here, for your avail
Insert it, lest my *Sland'rers* may prevail,
(By bringing me into your disrespect)
To make my *Cautions* take the less effect.
Give therefore heed to what I now express,
And let GOD move belief as he shall please:
As *David* said, The wrongs of *open foes*
I could have born, but near my heart it goes,
When I am grosly injured by them,
Who did my *loving Friends* and *Brethren* seem,
And cannot chuse (although I do sustain
Ev'n that with patience) but thereof complain,
In hope, it may occasion give to some
Who fail'd in that kind, hencetorth to become
So sensible of what was heretofore
Mis-done, that they will so offend no more:

For, unto them, this is the worſt *deſign*
Which I intend by this Complaint of mine.
Two ſorts of men there are, with both of which
I've had to do; and (though not very much)
More than enough it ſeems. One ſort of theſe,
Thoſe *Perſons* are, by whoſe maliciouſneſs,
Moſt, who are conſcientious men reputed,
Are for that cauſe traduc'd and perſecuted;
And (when they thereunto ſhall be inclin'd)
A ſtaff to beat a dog, who may not find?
'Tis care to ſcape the venom of their tongue,
So impudent they are in doing wrong,
And brutiſh in their Cenſures: yet but few,
Except ſome like themſelves, believe that true
Which they report; and they themſelves do know,
That they aſperſe me with what is not ſo.
Of ſuch men therefore, here complain I not;
Becauſe, by theſe, I have not often got
A diſadvantage, which would equal'd be
With what might happen by their *praiſing me*.
The poyſnings of the other, more infect,
Becauſe, receiv'd they are without ſuſpect,
And, vented with a counterfeited ſhew
Of better ends than thoſe which they purſue.
Some of theſe being partners with thoſe *ſinners*,
Who were of our late Troubles firſt beginners,
Did, with a maſk of *Piety* and *Zeal*
To *GOD*, the *King*, and to the *Commonweal*,
Drive on their own *deſigns*; And (having made
Of *ſeeming Godlineſs*, a gainful Trade)
Their *opportunities* now being gone,
Of preying upon thoſe they prey'd upon,
Would make a prey of them, whom they pretended
In times preceding, much to have befriended.

So

So feeds the *Pickrel*, when he cannot find
A Roach or Dace, on fiſh of his own kind.
And, ſome of theſe, becauſe I will not be
Inſlav'd to that, from which I ſhould be free,
Have (thereto mov'd by *Avarice* and *Pride*)
Without juſt cauſe, me lately vilifi'd
To ſome of my *beſt Friends*; ev'n unto them
Whoſe *Charity* ſupports me at this time:
And, ſhould it be believed, might much more
Undo me, than all they who heretofore
Have been my *open Foes*. Moreover, ſome,
That I might wholly ſuccourleſs become,
Are pleaſ'd to ſay, I am not ſo bereft
Of my Eſtate, but that enough is left
For my ſupport. Wherein, if they ſpeak right,
They render me ſo groſs an Hypocrite,
That I deſerve no Friend; And if I am
By them beli'd, then much are they to blame,
VVho have, as far as in them lies, to ſtarving
Expoſed *me* and *mine*, without deſerving.
But, this I fear not: for, if that ſupply
Shall fail, which I have had by Charity,
He, who by other hands, hath Mercy ſhown,
VVill from henceforth relieve me by his own:
And, theſe are thus confuted, without feigning,
If they know ought of *mine*, that's yet remaining
VVithin my power; Or, but ſo much as may
(If ever it be mine) my Debts repay,
Save what's yet wholly loſt, I give it all
To him, who thereof make diſcov'ry ſhall;
And hereby, both confirm this Gift for ever;
And urge him that *Diſcov'ry* to endeavour
VVho raiſed that Report; ſo he thereby
Shall have ſome profit, if it be no lye.

I do

I do perceive, to have me quite destroy'd
The *Devil* many Agents hath imploy'd
In sev'ral modes; which that prevent I may,
Nought more or better have I now to *say*,
Or *do*, which will avail me, but to fly
To my *Protector*, to your Charity
VVho *know me*, and unto that Evidence
VVhich I have given of my Innocence
To you who *know me not*; in hope you'l do
As in like case you would be done unto:
And that when their *malevolence* hath wrought
Till it shall purge its own corruption out,
It will abate, and some effects produce,
VVhich both to *them* and *me* may be of use.
If me you judge, as you would judged be,
No more needs to be said thereof by me;
Especially to him who truly knows,
VVho giveth deeper wounds, than *open foes*.
This *Case of mine* concerneth now and then,
Not me alone; but other honest men.
Such like *false brethren*, in all Ages were
Among the *Saints*, and such-like still there are.
Therefore these *Lines* at this time were bestown,
As justly for their sakes, as for mine own,
Since, of what here I for my self do plead,
Some other, thus abus'd, may stand in need.

II.

A casual Meditation on Faith, Hope, Fear *and Love.*

TO keep me watchful, whilst my Foes
My person here shall fast inclose,
By *Meditations* I assay
To keep the dread of them away;

And

And whilſt my *Contemplation* flew
At various *Objects*, in her view,
(Among ſuch *Muſings* as were brought
Into my mind) this came to thought.
Faith, *Hope*, and *Fear*, and *Love* are that,
VVhich renders ev'ry mans Eſtate
To be exceeding *good* or *bad*,
Extreamly pleaſureful or ſad,
According as that *Object* proves,
VVhich he *believes*, *fears*, *hopes*, or *loves*.
Make GOD the *bottom* and the *top*
Of thy *Fear*, *Love*, *Belief* and *Hope*,
And thou art then ſafe, whatſoere
Thou doſt *believe*, *hope*, *love*, or *fear*:
But, if the *World* their Object be,
Or, any other thing but *He*,
Thou art deſtroy'd: For, by theſe four,
Miſplac'd, thou giveſt them a pow'r
To ruine thee, who elſe had none
VVhereby a *miſchief* might be done.
If on the *World* thy *hopes* depend,
Deſpair will be their latter end;
VVhen her *fair-ſpeakings* are *believ'd*,
Thou wilt be certainly deceiv'd;
If her thou *love*, ſhe will for that
Requite thee with deſpiteful *hate*;
And, if thou *fear* her, ſhe'l endeavour
To make thee ſlave to *fears* for ever.
This by *experience* I found true,
And thereof thus forewarn I you.
Affect no *Pleaſure*; for 'tis vain,
And terminates at laſt in *pain*.
Fear not, when thou ſhalt be oppreſt
In doing well; for, ſuch are bleſt.

Truſt

Trust not in *Wealth*; for, it hath wings,
And flies away like other things:
Nor *Honour*; for, it often spends
Its stock, and in *dishonour* ends.
Rely not upon *Prodigies*;
For, they are partly *Truths* and *Lyes*;
And, *Signs* and *Wonders* can afford
No such assurance as *GOD's Word*.
Place not your trust in *Kings*; for, when
They speak like *Gods*, they act like *men*.
No, nor your *best Works* trust you in,
For all mans *Righteousness* is *sin*.
Your *Faith*, *Fear*, *Hope*, and *Love* on none
Ground therefore, but on GOD alone;
And, when thus, you have learn'd to do,
Perswade all other men thereto;
Not terminating *Meditations*,
In meer *unactive speculations*;
For, they but like those *flashes* are,
Which we mis-call a *shooting-Star*.
Here, whilst my *Flesh* is in restraint,
Lest else my *Soul* grow dull and faint,
Her, with such thoughts I entertain,
And find them not to be in vain;
Though more I needed, I confess,
These *Musings*, when I *suffered less*.
I might be safely *rich* agen,
Could I be still imployed then
As I am now. But, who is able,
To thread a Needle with a Cable?
They, who in *Winter* keep at home,
In *Summer-time* abroad will come;
And, though a *Prison* seems a curse,
Our *Liberty* oft makes us worse.

VVe

We pray, when *Winds* and *Seas* do roar;
When calm, do as we did before.
Ev'n GOD's choice *Worthies*, when releaſt
From *Suffrings*, fouly have tranſgreſt;
If in this, or ſome other kind,
They were not often *diſciplin'd*.
He, that with troubles hem'd about,
The Battels of the *LORD* had fought
Unfoil'd; aſſoon as he had eaſe,
(Neglecting ſuch like means as theſe)
Did groſly fall; and ſo ſhall we,
When idle and ſecure we be.
Had he been muſing on GOD's Law
When in her Bath, he naked ſaw
Uriahs Wife; or, at that time
Compoſing of a *Pſalm* or *Hymn*,
It had ſecur'd him from that ſin,
Which let a *luſtful Devil* in.
LORD! that I be not ſo ſurpriz'd,
(Though theſe my *Muſings* are deſpiſ'd)
Preſerve me, (whether weal or wo
Befalls me) ſtill imployed ſo;
Or, in what elſe thou pleaſe, that's tending
To keep me alwayes from offending:
And to thy *Glory*, and to my *Salvation*,
Vouchſafe to ſanctifie this *Meditation*.

III.

To thoſe who enquire, why this Author *is now impriſoned in* Newgate?

INto this *Jayl*, you ask me, why I'm thrown?
But to my ſelf that is not fully known;
Unleſs it may be charged as a *Crime*,
For putting *Truth* and *Reaſon* into *Rime*;

Or, giving unto ſome, for doing wrong,
Such Epithites as unto them belong;
Which is by very few thought *criminal*,
And, by moſt men, to be no fault at all.
Yet, ſince you are my Friends, I bold will make
To give you *Counſel*, which I could not take:
Touch not a *gald Jades back*, although it be
To cure him, if you will be rul'd by me;
And if your *Conſcience* force you not thereto,
No notice take, when other men miſdo.
For, they, who moſt ungodly courſes run,
(And boaſt of what they wickedly have done)
So rage at him, who dares to reprehend
Their Actions, howſoever they offend,
That oft-times by their pow'r they bring on him,
Thoſe *Penalties* which were deſerv'd by them.
A *Whore profeſt*, though ſhe would have men (know
She is a *Whore*, will not be called ſo.
(Yea, though ſhe could not live, were it not known
She lived by abuſing of her own)
But, be ſo wroth with him, who ſo ſhall ſay,
That ſhe will ſcratch his eyes out, if ſhe may:
At leaſt, if ſhe can do no more, will rayl;
Or, had ſhe pow'r, commit him to the Jayl,
And for a *Sland'rer* proſecute him there,
As juſtly, as they do, who keep me here.

IV.

A Hymn *of* Thankſgiving, *for deliverance from a dangerous and ſharp* Sickneſs, *during his Impriſonment.*

LORD! they who thy Affection meaſure
By what thou giveſt into their poſſeſſings,
Of *Riches*, *Honours*, or of *Pleaſure*,
Or, of ſuch other *temporary Bleſſings*,

And

And mark how here thou deal'ſt with me,
May think I am deſpiſ'd of thee;
For, when I ſeem'd oppreſt before
With loſſe of *Liberty* and *Wealth*,
So that I could well bear no more,
Thou thereto addedſt loſs of *health*,
Imbitter'd and made ſharp, with as much pain
As *Fleſh and Blood* were able to ſuſtain.

2.

Yet neither was thy *Love* impaired,
Whilſt in that manner I afflicted was,
Nor *doubted* I, nor ought *deſpaired*
Of thy continuing and aſſiſting *Grace*;
But, as the violence and length
Of *pain* deprived me of ſtrength,
My *Spirit* thereby ſtronger grew;
Yea, ſo thou didſt my *Faith* encreaſe;
(So *Fortitude* and hope renew)
That *Suffrings* were not pleaſureleſs;
Becauſe I knew I underwent thy *Rod*,
Who art as well my *Father*, as my *GOD*:

3.

I know thee not alone by *hearing*,
But, alſo by thy *being in my heart*,
And, by thy thereunto *declaring*,
How juſt, wiſe, good, and merciful thou art:
Thou tak'ſt no *pleaſure* in our *pain*,
Nor doſt, nor ever didſt conſtrain
The ſoul of any to a path,
Which leads him from a *happy courſe*,
To *Sin*, *Shame*, *Sorrow*, or to *Death*,
Or, renders his condition worſe.
For, that thou more delighted art to *ſave*,
Than to *deſtroy*, I good aſſurance have.

4.

For ever, let thy *Name* be bleſſed;
For, when my *patience* did begin to fail,
And *pain*, a *cold-ſweat* forth had preſſed,
As if in me, *fire* had been mixt with *hail*;
Thou in my *firſt Fit*, eaſedſt me
By *means*, left *means* deſpiſ'd might be:
And when I was ſhut up alone,
Of all external helps depriv'd,
(Where means of *Cure* or *Eaſe* was none)
Then, by thy *Self* I was reliev'd;
That I might alwayes confident be made
Of thy help, when no other can be had.

5.

When ſo extreamly I was pained,
That I could hardly for one minutes ſpace,
Endure the torment I ſuſtained,
In any *poſture*, or in any *place*,
Thou hug'dſt me faſt aſleep; and then
Gav'ſt Eaſe, I know not *how*, nor *when*;
Which ſo amazed me, when I awak't,
That, I at firſt, could hardly tell
Whether, I for a *Dream* might tak't,
Or, whether I were *ſick* or *well*;
For, in the fire I thought aſſoon I might
Have ſlept (erewhile) as in my bed that night.

6.

Therefore, to thee, for this *Compaſſion*
I do now conſecrate a *Hymn of Praiſe*:
Be pleaſ'd, O GOD of my Salvation,
To be thus my *Phyſician* all my dayes.
Let this preſerve me from the fear
Of what I may yet ſuffer here:
And when this *Mercy* ſhall be known,
Thereby aſſur'd let others be That

That ſuch *Compaſſion* ſhall be ſhowa
To *them*, as was vouchſaf'd to *me*,
If in thy *Truth* and *Fear* they ſhall abide,
And, without wavering, in thee confide.

V.

To them who ſay, or ſuppoſe, that a vain deſire of Fame, *was this* Authors *principal motive, to the Compoſure of what he hath* written *and* publiſhed.

I Hear, ſome think (and, for their ſakes am ſorry
They think ſo) that *Ambition* of *vain glory*
Is that, which principally moves my *Pen*
To dare more than the *Quills* of *wiſer men*;
And, that an itch for *popular Applauſe*
Was of my *bold Reproofs* the chiefeſt cauſe.
If this be true, I am as mad as they
Who think ſo, and take the neareſt way
To my deſtruction, for a *windy puff*,
Which in a moment will be quite blown off,
And leave me comfortleſs, in that condition
Which threatens inavoidable perdition.
But, theſe will find their error, when they know
By tryal, from what Root my Actings flow;
And that I had in what I have expreſt,
A *nobler Aim*, than meer *ſelf-Intereſt*,
Or any outward ends, although in them,
My own well-being I ſhall not contemn.
I am not ignorant that whatſoever
I *actively* or *paſſively* endeavour,
To honour GOD, or for my *Countries* good,
May, to my dammage, be miſunderſtood;
Nor that moſt men, miſ-cenſure what I've writ
To be *Compoſures* without *fear* or *wit*;

And

And that, if I ſhould be thereby undone,
(Which likely ſeems) I may be thought upon
With very ſmall regard, alive or dead;
Or any way at all be mentioned,
Except by ſome few, who perhaps will ſay,
I fool'd my *Liberty* and *Life* away.
But ſhould I minded be, when I ſhall have
My portion among other in the *Grave*,
What greater ſhare ſhall I have in that *Fame*,
Which after Death might memorize my *Name*,
Than they, who in Oblivion lie forgot,
Where *Pen* nor *Tongue* their Actions mention not?
In my time, ſixteen perſons I have known
Who did my *Chriſtian* and my *Surname* own,
And *one* * of them oft guilty prov'd to be
Of Crimes, imputed falſly unto me,

* *Captain* George Wither, *a man valiant and witty, and one of the ſixteen here mentioned, was hewed to death at* Kingſton upon Hull *by his own Soldiers in their fury, becauſe he had killed one of their fellows in the like fury.*

By thoſe who knew us not; and he, whilſt here
He lived, had in my *repute* a ſhare:
But, after few years, none will know, among
All theſe, to which of us, thoſe things belong
Which we have acted. Nay, though ten times more
I had deſerv'd (than any heretofore,
Made memorable by a *glorious Fame*)
A *feigned perſon*, who no *real Name*
Or *Being* ever had, ſave what, perchance,
Was thereunto aſcrib'd in ſome *Romance*,
May ſeem to be more honour'd by that *fiction*,
Than any who attain'd the high'ſt perfection

In

In *Piety* or *Morals*: For, I've ſeen
Some *Readers*, with ſuch *Legends* to have been
So far tranſported, that it them could move
More ſighs and tears, compaſſion, honour, love,
Eſteem and admiration, to confer
On thoſe *Idea's*, than beſtowed are
On *real Suff'rers*, who, did undertake
To *do* and *ſuffer* freely for their ſake.
And what a trivial prize or purchaſe then
Is an eſteem, or vain applauſe of men?
My Actings have expoſ'd me, during life,
To hazards, loſſes, much reproach and Grief;
And, what ſhall I the better be, or worſe,
When I am dead, whether men bleſs or curſe,
Speak well or ill, that I ſhould quite deſtroy,
For ſuch toyes, what in life I might enjoy?
By being *ſilent*, I preſerv'd from blame
Might be, and more eſteem'd than now I am.
If I could for advantage ſwear and lie,
And flatter Fools and Knaves in Elegy:
Sure, he who ſhall obſerve, as I have done,
What ſcorns, and what deſpights I've undergone;
What I have *felt*, and what I do *fore-ſee*
Will probably on Earth my *Wages* be,
Yet thinks I run theſe hazards for *vain Fame*,
Muſt likewiſe, either think, that *mad* I am,
Or, that I've only learned in the School
Of *long Experience*, to be *more* than *Fool*.
But, though moſt are deceiv'd in their *Deſign*,
And in their *thoughts*, I am not ſo in mine.
I know my *Work*; I likewiſe know that *End*
Whereto it doth, or at leaſt, ought to tend:
And, therefore hope, that till my lifes concluſion,
I ſhall be kept from ſuch a groſs deluſion.

He

He, that for GOD's *Cauſe*, or for his *Elects*,
Pretends to *do*, or *ſuffer*; yet, expects
More honour, or ought elſe, than his juſt ſhare
With them, who of the ſame *Communion* are;
Expects more than his due; Exceeds the bound
Of that *ſelf-love* which in *true Saints* is found,
And, what he *acts*, or *ſuffers*, no Reward
Can merit; for, he forfeits his Reward.
All, that he ſhall endeavour, on that ſcore,
When *Rich* he thinks to be, will make him *Poor*;
And, by what he expected to be *fam'd*,
He ſhall become contemptible and ſham'd.
GOD's Mind, I therefore ſtudy to fulfill,
Seeking no *Pay*, but *what*, and *when he will*:
And, knowing that's my *Aim*, much care I not
What, in this world, he gives to be my Lot.
I no more value *Praiſes*, than *Reproach*;
And, whether in a *Carr*, or in a *Coach*,
I ride to my laſt home, I little care,
So with a *quiet Conſcience* I come there.
If well in life I uſe them, 'tis no matter,
How far aſunder men my Limbs do ſcatter,
Or in what Publick place they ſet my Head,
To terrifie ſome fools, when I am dead:
For, ev'ry part of me will meet together,
When GOD ſhall pleaſed be to call me thither,
Where *CHRIST* now ſits inthron'd; and whither (he
Aſcended to prepare a place for me.
I prize nor *Life*, nor *Death*, but, as thereby,
I, more or leſs, GOD's Name may glorifie.
And, whilſt my own heart knows this to be ſo,
I care not, whether 'tis believ'd or no
By any man, unleſs, that, to infuſe
The like mind into him, it may conduce.

If,

If, I have acted for a worthleſs *prize*,
Learn by my fooliſhneſs to be more *wiſe*.
If I have aim'd to *ſuffer*, or to *do*
For ſuch *ends* as I ſhould; do ye ſo too.
Becauſe then, what you heretofore of me
Miſdeem'd, will thenceforth your advantage be;
And, no more harm to me, than that man found,
Who had an *Ulcer* cured by a *Wound*.

VI.

A Meditation, *occaſioned by conſidering the manifold* Temptations *to diſtruſt in* GOD, *whereby his beſt Servants are otherwhile proved and exerciſed.*

THe beſt of men, ſome failings have; and I,
Not only many, through *Infirmity*;
But, flowing alſo from thoſe *Negligences*,
Which very much have heightned my offences;
Becauſe I know, what pow'r to me he gave,
To do thoſe things which I neglected have:
Eſpecially, when my Diſtruſtfulneſs
Hath made me doubtful of GOD's Promiſes.
Who, to aſſure them, hath vouchſafed both
A *written Word*, and ſeal'd it with an *Oath*;
And, alſo, *new experiments*, which may
Aſcertain it, vouchſafeth ev'ry day.
Dævid, the moſt couragious Combatant
Againſt ſuch-like *Temptations*, did oft want
That Confidence, which was by him profeſt,
And, thereby hazarded his Intereſt
In GOD's free Promiſes. By *Saul*, ſaid he,
One time or other I deſtroy'd ſhall be;
And, what was promiſed, had ſo outright
Forgotten, in his carnal pannick fright,

That to GOD's *Foes* he for protection ran,
The part there acting of a *frantick man*,
And of a *drivling fool*; yea, worse than so,
Dissembled then, yet scap'd with much ado.
That Course, whereby he thought to be assur'd
Of safety, an indangerment procur'd
Beyond all former hazards; for, he lost
Not only Goods, Wives, and all hope almost
Of *Rescue*, but was also like to lose
His Life, and to be ston'd by some of those
(In their distemper) who inrag'd became,
To see their *Habitations* in a flame,
Their dear'st *Relations* captiv'd, and to those
Inslav'd, who were their old *malignant Foes*.
In which strait, if GOD had not him befriended,
Whom he distrusted, there, his Life had ended.
There is our *Case*; for, though that many times,
Our *Fears*, our *Foes*, our *Troubles*, and our *Crimes*
We have, beyond hope, been deliver'd from,
And promised in ev'ry time to come,
That like *deliverance*; yet, when ought fails
Which we expected, or a Foe prevails,
(For our probation) we are hurried streight
Into a causless, and a foolish fright;
GOD's *promised Assistance* we decline,
Catch hold of any *politick Design*,
Run this, and that way, to the *World*, the *Devil*
For help and Counsel, or act any evil
In such a *giddy fit*, though we have *seen*,
And often *felt*, what those effects have been
Which will ensue. Nay, if long time we bear
A *present suffring*, and new troubles fear,
Our *Faith* is at a stand, and we begin
Immediately to let *Despairings* in;

Make

Make *Principle of Faith*, give way to *Reaſon*,
And ſeem *Phanatick Whimſies*, out of ſeaſon,
Or airy Refuges, beſeeming none
In *ſtraits*, but *meer Fools*, to depend upon.
Though in the *Saints* of old to fall off thus,
It was a Crime; 'tis greater ſin in us,
By ſo much, as the ſinning againſt *Grace*
Doth our tranſgreſſions of the *Law* ſurpaſs:
And, neither Theft, Adultery, or Murder,
From GOD and *Penitence* will draw us further,
If we avoid it not: For, to be made
More *cautelous*, we have not only had
Examples of old times, and ſeen ſince then,
What hath befallen many thouſand men
In ſuch *defections*, but, we likewiſe are
Experienc'd in our own particular
Eſtates and *perſons*, what will them betide,
Who in the dayes of *Tryal* ſtart aſide,
And, by the *Goſpel* are enlightned more,
Than other *Generations* heretofore.
This, makes me, in my preſent *troubles*, wave
Thoſe wayes, whereto I ſome *Temptations* have,
My perſon to redeem; and to prevent
The future miſchiefs, that ſeem eminent,
This makes me ſcorn, to creep, or fawn, or ſneak,
Or, (whatſoere I threatned hear) to ſpeak
To an *unworthy perſon*, though I could
Prevail, perhaps, upon him, if I would:
For, were my *Poverty* ten times as much,
The King of *Sodom* ſhall not make me rich;
Nor, were I ſick to death, would I implore
Thoſe *falſe Gods*, which moſt men do now adore
For *health* or *life*, though I thought they could give
That, which I moſt deſired to receive.

This, among other *Notions* of this kind,
(Which needful are to fortifie my mind
Amid my *Suffrings*) makes me muſe on theſe
Our *common failings*, that, if GOD ſo pleaſe,
They may be by his *Grace*, with my *endeavour*,
A means to keep me firm to him for ever;
And, by declaring what *Experiment*
Hath taught to me, make others confident
In ſuffrings for his Cauſe: and, not afraid
What is, or what can here on them be laid:
For, as where many *Cowards* are together,
They ſtill beget more terrours in each other;
So men of *Courage*, more couragious grow,
When, to each other, they example ſhow
Of *Chriſtian Fortitude*: To which good end,
Theſe fruits of my ſpare howers I intend.

VII.

Another Scrap, *to them, who carp at this* Author's *frequent writing.*

WHy ſhould you be diſpleaſ'd, and have a loathing,
Of that which may do good, and coſt you nothing?
Or, which you may paſs by, without offence,
Or, giving you occaſion of expence,
Unleſs you pleaſe? For, that which I compoſe,
On no man, I againſt his will, impoſe.
GOD is our Shield, our Fortreſs, and that Friend
On whom alone we alway ſhould depend;
Yet, he expects an *Activeneſs* in thoſe,
On whom a *Chriſtan Armour* he beſtows;
And, that we put it on, when there's occaſion
Of *War defenſive*, or, of an *Invaſion*;
As alſo, that, we alwayes keep it clean,
And our ſelves ready, by *good diſcipline*: For,

For, of their *Talents* they will be bereav'd,
Who make not uſe of what they have receiv'd:
Yea, they will be ſurpriz'd, who, *times* and *places*
Neglect, wherein to exerciſe their *Graces*,
When means is offred; ſince it will make room
And entrance for *Temptations* when they come,
If we are negligent in doing that,
Which to our *Perſeverance* doth relate.
The *Roman Legions*, which reſided here,
(When no foes to oppoſe them did appear)
Beſtow'd their ſpare hours with much diligence,
In making Preparations for defence
In times of need; New Fortreſſes did raiſe,
Built Bridges, Cauſeys, and made eaſie wayes
For future Marches, whereby, to and fro
In ſafety, they, and other men might go.
And, we muſt do the like, if we would be
From future dangers and *ſurprizals* free;
To which end, things that ſeem of little uſe
At preſent, may hereafter much conduce.
Our *Patience* will wear out, our *Courage* ſlack;
Our *Spirits* faint, and cauſe us to draw back
From *needful Suffrings*, unleſs in ſome meaſure
VVe daily ſhall improve ſpare time and leaſure,
To fortifie our hearts by *meditation*,
VVhich is the nouriſhment and preſervation
Of *Hope* and *Faith*. This, when my *Friends* are
(VVhoſe *Conſolations* I do feaſt upon (gon,
VVhilſt they are preſent) if I thoſe can void,
VVith whoſe *Impertinences* I am cloyd,
Moves me to gather up, that, into *words*,
VVhich their and my *Experiment* affords;
Leſt that be loſt, which elſe might ſerve in ſtead
Of *Cordials* at a ſudden time of need.

This,

This, moves me, when my *Foes* threat and revile,
To muſter thus (as 'twere in rank and file)
My *ſcatter'd thoughts*; and then to march up cloſe
Ev'n to the *Vanguard* of my furiouſt Foes:
For, when we look *grim Terrors* in the face
Without diſmay, it makes them to give place.
And, though the *Champions* of the world 'do laugh
To ſee my *weapons*, but a *Sling*, a *Staff*,
And *Peble-ſtones*; they will prevail, when they
Shall either periſh, or elſe run away.

This moves me (when alone) leſt elſe the *Devil*,
Or my own *Fleſh* may tempt me to ſome evil,
(VVhen they ſhall idling find me) to retire
Into my *ſelf*, and ſearch what *vain deſire*,
VVhat *hope*, or *fear*, or *doubtings* there do lurk,
VVhich either may advance, or counterwork
Thoſe *Principles* of *Grace*, which by good uſe
And practice, I to *habits* may reduce.

This, that thoſe *Notions* may not fly away,
VVhich I find helpful, makes me oft imploy
My leaſure times, in what, it ſeems, hath ſo
Increaſt my *Scriblings*, that they nauceous grow
To many *Readers*; and, perhaps to ſome,
VVho might by them advantaged become.
But I am pleaſ'd; for, that my taſt delights,
*W*hich is diſguſtfull to their Appetites;
And what at this time they diſreliſh, may
Yeeld profit with delight, another day.

VIII.

An Eccho *from the* Thunders, *in the* celeſtial Temple, *reverberating, in part, the effect of what was uttered by their* Voices.

SIx *Trumpets* have been ſounded forth,
Six *Vials* poured on the Earth,

Six

Six *Thunders* have their *Voices* ſpent;
Yet, they blaſpheme, who ſhould repent,
And night and day a direfull cry,
Still beating on my ears have I,
Of men oppreſt between their paws,
Whoſe *God* is *Gain*, whoſe *Luſts* are *Laws*;
And, *dreadful ſounds* of *Vengeance* too
Are *eccho'd* whereſoev'r I go.

Though men are *deaf*, yet ſpeak I muſt:
Hear therefore, *lifeleſs forms of duſt*,
And *ſenſleſs things*, that ye may bear
Your Witneſs to what *I declare:*
For, what hereafter ſhall enſue
Will make deep ſtamps on ſome of you.
Wo, *wo*, ere long to C. C. C.
To P. P. P. P. P. and P.
Like *Wo* to S. to M. and L.
For, they have made this Earth a Hell,
Wherein, unleſs *Chriſt* quickly comes,
Few *Good men* ſhall have reſting rooms;
And little Faithfulneſs will here
Be found, when he ſhall next appear.

But *Time* hath almoſt wheel'd that round,
Wherein the *ſeventh Trump* will ſound.
And then ſhall *Righteouſneſs* alone,
With *Pow'r* and *Glory* fill the Throne,
That *JESUS*, who (when by his Birth
He was firſt viſible on Earth)
Much troubled *Herod*, and with him
The City of *Jeruſalem*;
And is that *Univerſal Prince*,
Of whom all *Tyrants* ever ſince
Have been afraid, will come ere long,
To ſet that *right*, which now is *wrong*,

And put an end to their Oppreſſion,
VVho charge his *Subjects* with Sedition:
For, though ſome ſlighted them when they were
His *Harbengers* have here already been. (ſeen,

IX.

A brief Reproof of them, who take pleaſure in Scandalous Invectives, *whereby others are perſonally defamed.*

THere is a *mangie Humour* and an *Itch*,
(At this day very troubleſome) with which
Moſt men are ſo infected, that unleſs
We find a ſpeedy cure, 'twill ſo increaſe,
And leave ſo few from this *Contagion* free,
That we ſhall all appear meer *Scabs* to be.
Now, there is nothing more delights the ear,
Than when it ſhall thoſe vilified hear,
Whom they affect not, whether they are blam'd
Without juſt cauſe, or worthily defam'd;
Eſpecially, if thoſe in ought diſſent
From their *Opinions*, (Although eminent
For many *Virtues*, and with them agree
In all things, which with *Truth* eſſential be.)
And, ſince our *Diffrences* did us divide,
Few men there are of note on either ſide,
Of good or ill deſert; but (right or wrong)
They ſo aſperſed are by *Pen* or *Tongue*;
And *Truth*, if ſpoke, ſo blended is with *lyes*,
With *fraud*, or elſe with *Ambiguities*,
That, if what is in *Pamphlets* publiſhed,
Should be hereafter by our *Children* read,
They'l think this *Age* (if they do credit it)
Had neither *Honour*, *Honeſty*, nor *Wit*;
So ſcurrilous, and ſo malevolent
Are their *Invectives*, and ſo impudent.

There

There are of *Truths* and *Falſhoods* put together,
Such *medlies* made, without reſpect to either,
And miſappli'd in ſuch a barbrous wiſe,
Mens *Perſons* or their *Cauſe* to ſcandalize,
That, whether they did wickedly, or well,
They, in their *outward Fames* are parallel;
And, frequently, by ſeeming to intend
That, which may their *Antagoniſt* befriend,
A *Foe diſguiz'd*, deſtruction doth deviſe
For them, whom he pretends to patronize:
Shews make of *Peace*, where they bear no *Goodwill*,
And, thoſe to *ſave*, whom they intend to *kill*.
This *Bitterneſs* and *Falſhood* multiplies
Thoſe *Diſcords* and thoſe *Animoſities*,
Which have thus far undone us, and this courſe
Will make that which is *bad*, grow daily *worſe*,
Until it ſhall exaſperate this *Nation*
Beyond all means of *Reconciliation*;
For, till there ſhall as much reſpect be ſhown
To other mens *Good-names*, as to our *own*,
And, we are pleaſ'd to hear *good* ſpoke of thoſe
Who well deſerve, although they are our *Foes*,
We never ſhall be *Friends*; nor friendſhip merit
From any, till we qualifie this *ſpirit*.
'Tis *gentle ſpeaking* that appeaſeth *Wrath*;
A *bitter language*, no ſuch virtue hath.
Yet, let none think, this means to uſher in
A *Reprehenſion* of reproving *Sin*,
Or, that, it well beſeems not any man
To render *Vice* as odious as he can:
For, no debaſement can make *Wickedneſs*
More ugly, than eſſentially it is.
Though *juſt Reproofs* have not allowed been,
Where *perſons* are more aim'd at, than their *ſin*.

Their Practice, *Justice* doth to none allow,
Who at their Neighbours, from an *unseen Bow*,
Shoot poysned Arrows; and, *Bandetti*-like,
The *Passengers* from such a *Covert* strike,
That none can truly know how they are *nam'd*,
Or where those *dwell*, by whom they are defam'd.
In taxing *Vices*, let nor *Tongue* nor *Pen*
Act sparingly; but spare alone the men,
(As much as possible) unless they shall
Ingage themselves, by *quarrels personal*
Against the *Truth*; Then spare them only so,
That thereby *Truth* may not receive a blow.
A causless *Scandal*, nor a *Lie* admit,
Though thereby *Truth* may some advantage get;
For, *she* or *they*, will honour lose thereby,
Who think to do her service by a *Lie*.
Some *Good-men* (not a little to their shame)
I fear are this way otherwhile to blame,
As much as they *whose refuge is in Lyes*,
(And care not by what means they gain their *Prize*)
For, when that an *Impostor* doth expres
What some-way suiteth with what they profess;
Oft-times by that *Wile*, guilded Pills are swallow'd
As wholsom, which are poysned and unhallow'd,
And, them deprive, who are deluded so,
Of *outward peace*, and *Peace of Conscience* too.
Take therfore heed of those, who by their mingling
Truths with apparant *Falshoods*, and by gingling
Some Silver among Counters, may by shows
Of their befriending that, which they oppose,
Obtrude upon you somewhat that is evil,
Relating unto things *Divine* or *Civil*;
At least, to make you hearken with content,
To what brings undeserv'd *Disparagement*

On

On other men: For, all things baneful prove,
Wherein there's want of *Prudence*, *Faith*, or *Love*.

X.

A Diſclaim, *by way of* Advertiſement, *of a Paper, falſly imputed to this* Author.

THere are Verſes printed on one ſide of a ſheet, Intituled, *The Wheel of Time turning round to the Good Old Cauſe*; which many, who know not me, nor my *Principles*, nor my *Writings* from other mens, have aſcribed unto me, who do abhor publiſhing any thing without my *Name*, which may be ſcandalous; eſpecially to *individual perſons*, either by name, or by marking them out in ſuch manner, that the *Vices* I reprove can be juſtly appropriated to them, and to no other: Neither did I ever purpoſly compoſe ought which might endanger the *publick Peace*, or hazard the quiet of *private perſons*, whereof that *Paper* is ſuſpected. And indeed, I conceived it at the firſt view, to have been the compoſure of a malicious perſon, who thereby intended to make thoſe in *Authority* jealous of ſome *Innovation* intended by ſober and *conſcientious men*, who I hope will make patient ſuffering their *Refuge*, in all their *Probations*. Therefore, as ſoon as I had peruſed it, I wrote theſe following *Verſes* on the backſide thereof, and gave it unto a Friend, to communicate thereby my ſenſe thereof, to others, if he pleaſed.

He, that divulgeth ought without a Name,
Which individual perſons doth defame,
Although the Truth *he writes, deſerveth blame:*
Yea, he, that without ſoberneſs *and* reaſon,
Speaks what is true, and ſpeaks it out of ſeaſon,

Against the Dignity of Truth *speaks Treason.*
Yet, Saints, may by oppressions, *now and then*
Be so provoked (*for they are but men*)
That, they may thus offend by Tongue *or* Pen.
If it be so, let him who forth hath sent
Those Lines, *his folly heartily repent*;
For, they portend an Evil-Consequent.

G. W.

XI.

To them who object it as a fault, that this Author *hath written several* Poems, *since he resolved to write no more.*

I Sometimes think my work is done, and then
Resolved am to lay aside my *Pen*;
Yet, when I do discover some *remain*
Unfinished, I take it up again:
For, when I promise, what concerneth none
(In any manner) but my self alone,
'Tis alwayes in mine own pow'r, to dispense
With ev'ry such *Resolve*, without offence;
Then, specially, when else, perhaps, I may
To GOD, my *self*, or *others* in some way
Infringe my *Duty*, by the prosecution
Of that unprofitable *Resolution*.

For this *cause* therefore, I now think it fit,
Not only such *Resolvings* to remit,
But, also, by *these Presents*, to declare
That, whensoere a *just Cause* doth appear,
To *write*, or *speak*, or *do*, what I believe
GOD may have honour by, or *Men* receive
A future benefit, I will assay
(Whilst I have life) to do it as I may.

This *Promise* binds me; and, I must confess,
That, if in time to come, I shall transgress

Against

Againſt this *Reſolution*, there's in me
No pow'r whereby I from it can be free.
Reprove me therefore, if at any time
I break this *Promiſe*; for it is a crime.

XII.

Of Governours *and* Governments; *and how we ought to demean our ſelves toward them.*

ALl *Pow'r* is of the LORD, the GOD of Heav'n;
And Man hath none, but, that which he hath
To *raiſe*, pull *down*, to *change* or *innovate*, (giv'n:
In governing a *Kingdom*, or a *State*,
Belongs to Him alone; and nought to do
Have *private men*, but to ſubmit thereto
When He a *Change* hath made, whether he hath
Vouchſafed it in *Mercy*, or in *Wrath*.
Therefore, the *Perſons*, or the *Government*,
To change I never ſought, nor had intent;
But, to ſubmit to that, what ev'r it be,
Which *GOD* was pleaſed to ſet over me.
Both *Men* and *Forms*, if well compar'd together,
Do prove ſo like, and ſo unlike each other,
That oft the *Conſtitution* which at firſt
Appear'd the beſt, becomes at laſt the worſt;
And, as the *Elements* do change into
Each other, ſo the *Governments* will do,
According to th' *Affections*, and the *Pow'rs*
Of thoſe, who are the preſent *Governours*.
All kinds of *Government*, in ſome reſpect,
Are but *one* and the ſelf-ſame in effect,
And, when refined, will corrupt agen,
So long as actuated by meer men,
Who, overſwayed by their *Luſts* and *Paſſions*,
Are alwayes ſubject to *Prevarications*,

And

And so oft also, as the People's sin
Compels GOD's Justice to bring Changes in.
This, when the *Supream Pow'r* was here divided
(So, that some this way, and some that way sided)
Made many *Wise-men*, both in resolution,
As also in their wayes of prosecution,
Exceeding doubtfull, that a sad Result
Might follow, in a path so difficult;
I therefore, then, endeavoured to adhere
To that, wherein most Justice did appear
When I had cause of doubt; and did comply
Where I saw with most visibility
That *Pow'r* did then reside: For, so I thought
(And still believe) I was divinely taught
By *Precept* and *Examples*; and I joyn'd
Therein, to those, who seeming of that *mind*
And *judgment*, did in shew the same profess
With zeal, and with much conscienciousness.
And, some few, doubtless, acted to that end
Sincerely, which the rest did but pretend.
But, I was cozned by the greater part:
Yet, went on in simplicity of heart,
Till I so far into a snare was run,
That, back I could not go, nor further on
Without a *Mischief*; or, a breach had made
Upon that *Faith* which I engaged had.
For, few I saw pursuing any thing
Concerning *GOD*, the *People*, or the *King*,
With true integrity, to which-soere
Of those *three* they pretended to adhere,
With whether side soever they then closed,
Or, whatsoever they in shew proposed.
I saw, that either by an open scuffling,
Or, by a politick and secret shuffling,

Both

Both ſides had ſo the *Knaves* and *Court-cards* laid,
That *cheating Games* were likely to be plaid,
And, that our Loſſes, who intended beſt,
Would be the loſing of our *Stakes* at leaſt.
Some, for *Religion* did pretend to fight;
Some, for the *Royal*, ſome for *Common-Right*;
But, I perceiv'd *Self-Intereſt* was that
Which principally moſt men aimed at;
And had not thereof a bare jealouſie,
For, 'twas apparant by that Policy
With which they proſecuted their Intent.
What elſe by them could probably be meant,
Who jugling with both ſides, to none were true,
But as their own advantage might enſue?
Who, ſiding with one *Party*, ſent a Brother,
A Son, or elſe a Nephew to the other;
Who mutually did their Deſigns advance
With Correſpondence, and with Maintenance?
With Counſels and with Treaſure ſtrengthning thoſe
Unſeen, whom they did openly oppoſe?
And otherwhile, by murdring their own Friends,
Made bloody paſſages to their *ſelf-ends*?
Thus did they, yet, ſome of thoſe now appear
In better caſe, than we, whoſe Actings were
Moſt innocent. But, though we ſuffer firſt,
The better ſeeming *Game* will prove the worſt.
For my part, though it coſt me all I had
To keep my Conſcience clear, a ſhift I made;
And, am as well contented with my Lot,
As they are, who have by my Loſſes got.
Truſt rather therefore thine own Conſcience, then
Upon the Counſel of ſev'n wiſer men:
For, in a dubious path, no *humane light*
So well directs us how to walk upright,

If

If ſo far forth as GOD doth means provide,
We take his *Word* and *Spirit* for our Guide.
Be faithful to the preſent *Government*
That GOD permits, to whatſoere intent
He doth permit it, or what-ere it be;
For, (as I ſaid) LORD of all Pow'r is He;
And, ev'ry *Government* is good, ſave when
It is uſurped by *unrighteous men*;
And, we muſt bear it then, till he ſhall pleaſe
Who laid it on us, to vouchſafe us eaſe;
Becauſe (though He permitteth it) our *Sin*
Was that, yea that alone, which brought it in.

We may, and muſt endeavour in our places,
(According to thoſe *Talents* and thoſe *Graces*
Which GOD beſtows) to offer that which may
Help keep them in a ſafe and *Righteous way*,
For their ſakes and our own; and, without fear,
Speak to that end, what we ſhall know or hear,
(Though they offended be) ſo we apply
Our *Balm* with prudence and ſobriety.
Our ſeeking to reform it, by a courſe
Not lawful, will but make it much the worſe;
Whereas, if we with *patience* do attend
On GOD, he'l *better*, what we cannot *mend*,
Or, elſe, with His own hand, deſtroy it quite,
Ev'n when their *Tyranny* is at the height.

Theſe are my *Principles*: Theſe, without fear,
Have kept me, and will keep me ſtill, who ere
Shall govern me; and whether *Right* or *Wrong*,
Be done me either *little-while*, or *long*.

XIII.

XIII.

A Scrap *added to the former, since the sending of the* Authors Remonstrance *to the house of* Commons.

THough *Liberty* I've lost, with my *Estate*,
Yet, as things are, I wonder not thereat;
Nor marvel that my *Poem*, for which here
I suffer, to the *World* must not appear:
For, I confess, it speaks not in a *strain*,
Which *Flatt'rers* with esteem can entertain;
And they by whom I have accused been,
Would miss their Aim, were that in *Publick* seen;
Occasion likewise I should not have had,
Of that advantage, which is thereby made.
But, one thing (which till now I thought not fit
To mention) I admir'd at, and do yet;
Ev'n this, That, being of all else bereft,
The same *Tools* in my pow'r should still be left,
VVhereby *offence* was given, and by which
My *Vindication* will be further'd much.
It was a *Mercy*, but, sure, not of men,
That, I bereaved was not of my *Pen*
When I was first restrain'd, and also sent,
(As many are) to *close Imprisonment*;
Which, at this time had greater mischief done,
Than all that I, till now have undergone.
And this, I here express, not to outbrave
Mans fury, but, that GOD may Glory have
By that *Assurance*, wherewith, me he arms
In *present suffrings*, against *future harms*.
For that cause, in this manner, is reveal'd
That, which a *wiser man* would have conceal'd;
And, though, I somewhat over peremptory (*Glory*
May seem; yet, when *Truths honour*, and *GOD's*

Do lie at ſtake, I know a *ſervile ſpeaking*
To be a fooliſh and uncomly ſneaking;
Not onely diſadvantaging the *ſpeaker*,
But, rendring alſo *righteous Cauſes* weaker.
All men to *Caſualties* expoſed be,
And, things befall to others, as to me;
Ev'n unto them, who are above my *ſphear*,
And, were occaſion of my lodging here.
When I had been above ſix months, debar'd
Of Liberty, unpitti'd, and unheard;
Accuſ'd for *Libelling*, becauſe I had
A private Recapitulation made
Of what I knew, as well by *ſight* as *fame*,
(And, for which, yet, unheard, confin'd I am)
Five Perſons, of no mean degree, were ſent
To be my Fellows by Impriſonment
Within this Jayl; and, at this preſent are
Charg'd with ſuſpition of no leſs Crimes here
Than *Theft* and *Murder*; And, there's one among
That *number*, which at this time doth belong
To that *Society*, which I am ſaid
To have defam'd, and therefore here was laid;
Though I in private only, had declar'd
In genral terms, what *common fame* aver'd.
And, which now ſeem not ſo incredible
As they were thought, nor things impoſſible.
Yet, with unfeignedneſs, deſire I do,
They may be guiltleſs found, if they be ſo,
And quit, without endeavouring to ſmother
Two *Crimes*, by perpetrating of another:
For, *guilt* to cover, and damn *Innocents*,
Is not in theſe dayes without *Preſidents*:
And, *Preſidents* (although not worth a ſtraw)
By ſome are made equivolent to *Law*.

Their

Their *Youth* I greatly pitty, though the Rage
Of my *Oppressors* pitty not my *Age*,
Nor care to what straights I may be expos'd,
Whilst here, despis'd of all, I am inclos'd.
Now they, and I, until we shall be try'd
All scandalous conjectures must abide;
And, if upon the *Test*, their Act appears
Mistook; why may not mine as well as theirs
Mistaken be? since I more likely am
Than they, by *Prejudice* to suffer blame?
And have lesse outward means of *vindication*,
From an unjust and causeless imputation?
But, they, and I, shall have, when our time's come,
That, which GOD hath appointed for our *Doom*.
He will be *Righteous*, though men are not so;
Whatere He pleases, therefore let Him do.
We, by the *Justice*, which will then be done,
Shall know, what's likely to ensue thereon
To other men, who live in expectation
Of *Justice*, or of due Commiseration.
And, if with meekness, upon GOD we rest, (*best*.
That, which threats *worst things*, will produce the
They whom I have displeas'd, may now be merry;
For, I have scribled until I am weary:
And shall, perhaps, no more be troublesome
This way, when what's *conceiv'd* to *light* shal come;
But, then permit them from thenceforth, to do
What they intend, till they are *weary too*.
In this *mode* I have little more to *offer*,
To *say*, or *do*, but down to lye and *suffer*;
Assur'd, that (if no good effects that have
Which I have writ) A *Poem* in my *Grave*
Compos'd and hither sent, would be no more
Effectual, than my *Writings* heretofore.

I have expreſt enough to men of *Reaſon*,
Who know when *ſober Truths* come forth in ſeaſon:
Now, therefore, if GOD pleaſe, let them who ſhall
Deſire them, take *Pen*, *Credit*, *Life*, and *all*;
But let them therewith know, that they will be
So dealt withall, as they ſhall deal with me.
'Tis now known, what *I've done*, what *I can ſay*,
And, what *I ſuffer*, but not what I *may*.

Qui jacet in Terrâ, non habet undè cadet.

"The World can him undo no more,
"Whom ſhe hath quite undone before:
"But, he whom GOD ſhall ſmile upon,
"May *loſe all*, yet not be *undone*.

A few *Lines* more I'le add: I hear ſome ſay,
This will occaſion rending quite away
All *Liberties* at once, and many think,
That henceforth neither *Paper*, *Pen*, nor *Ink*
Will be allow'd me, nor a *Viſitant*,
Which may ſupply me with what I ſhall want:
Yea, that I may be thither ſent, where none
Shall ſee, or hear, what muſt be undergone;
And, that nought can be hop'd for, but *Perdition*
In ſuch a *place*, and ſuch a *ſad condition*.
Yet, this I fear not: For, there is no *place*
On *Earth*, or any ſuch diſtreſſed *caſe*,
As no Redreſs admits. There's not alone
For ev'ry *Grief*, a *Cure*, for ev'ry one
In ev'ry *Country*; But, *each man* about him
Hath alſo that, *within* him, or *without* him,
Which known, and by GOD's aid applied, cures
All *Maladies*, and all *Diſtemperatures*.
The greateſt *Tyrants* pow'r extends not to
All thoſe things, which he hath a *Will to do*.

Nor

Nor is there any *Misery*, or *Place*
Whereby I can be ſhut up from *GOD's Grace.*
What more I may now, or hereafter bear,
Increaſes not my *terrour* or my *care:*
Nay, ſo far am I from the dread of that
Which may befall in ſuch a *ſad eſtate*;
That when I think on what the Rage of *men*
Shall do at *worſt*; And what GOD will do *then*,
It keeps me pleaſ'd. For, to deliver me
(What ere betides) a thouſand wayes hath he.
He, that can make ſafe paſſage through the *Seas*,
And, through a *Fiery Furnace*, if He pleaſe,
Pre-apprehenſions gives me, of that *Grace*
Which will vouchſafed be in ſuch a *Caſe*.
Joſeph was long in Priſon; yet GOD ſent
A means to free him from Impriſonment,
In ſuch a *mode*, that, if within our *Creed*
It be, 'twill very well deſerve our *heed*.
The *World* can neither bring me to *diſpair*,
Nor me deprive of *Hope*, *Faith*, *Love*, or *Prayr*;
Nor take *away*, or unto me *reſtore*
Ought, making my *Aſſurance* leſs or more.
GOD clothes the *Lillies*, and doth *Sparrows* feed;
He can turn *Stones* to *Bread*, if there be need:
And, could I down to *Hell* by men be driven,
When I came thither, I ſhould find it *Heaven*.
The *Bugbears*, wherewithall the *World* aſſays
To skare me, could not in my *childiſh dayes*
Affright me. I was exerciz'd in youth
(For loving *Honeſty*, and writing *Truth*)
With ſtrict *Impriſonments*, and made ere ſince
A *Stone* (to very many) *of offence*,
Kickt to and fro, till thereat many broke
Their ſhins at leaſt, yet harm I never took.

GOD

GOD hath preſerved me now fifty years,
In his Work, in all troubles, wants and fears;
From *Poverty* and *Shame* in worſt of times;
From mine own Follies, Vanities and Crimes;
From *Famines*, *Peſtilences*, raging *War*,
And *Tyrants*, worſe than thoſe three *Judgments* are,
Without diſmay, ev'n when it ſo befell,
That men in greateſt pow'r ſped not ſo well.
In plain terms I did often repreſent
Their failings, to the late *Long Parliament*,
Yet ſcap't their *fury*, though I could not ſcape
Their *Fraud*, nor *Partnerſhip* in that miſhap,
Which their *Improvidence* occaſion'd then,
Both to themſelves, and many better men.
But, that will for my welfare prove at laſt,
As certainly, as that which in time paſt,
I told them would befall, is at this day
Fulfill'd upon them, ev'ry ſev'ral way;
And, will continue, till their *Fiery Tryal*,
Hath brought men to that real *ſelf-denial*,
Which them will qualifie to carry on
The Work which GOD intendeth ſhall be done.
I likewiſe did preſage to *Oliver*,
In bold words to his face, and without fear,
What would at laſt befall him: and I knew
(Though he diſſembled it) what would enſue
For ſuch plain-dealing: yea, I ſoon did find,
By what courſe my deſtruction was deſign'd;
But, whilſt he thought, I thought my ſelf befriended,
GOD taught me to prevent what he intended,
That, I might ſuffer, as now at this time,
What gives more cauſe of glorifying Him.
By theſe *Experiments* confirm'd I am,
My GOD will alwayes be to me the ſame,

That

That he hath been, and ratifie that *Truth*
In my *old Age*, that I believ'd in *Youth*,
By making that, which likely ſeems to double
My ſorrows, to help others in their trouble,
VVith conſtancy and patience to ſuſtain
Their *Burdens*, whilſt upon them they remain.
And, peradventure, they will be ſo wiſe,
VVhoſe Indignation, yet upon me lies,
That, when they heed what GOD for me *hath done*,
And *may do*, they'l conſider ſo thereon,
That they who were my *Foes*, my *Friends* will be,
And ſave *themſelves*, by their deliv'ring *me*.
GOD can effect this for me, if He pleaſe:
For, He doth many ſtranger things than theſe,
But, let Him do his Will. VVhat ere is done,
He is my *Truſt*, and, Him I'le reſt upon.

If ſuch a Famine, *as is threatned, comes,*
There will be need of ſuch like Scraps *and* Crums.
But, theſe, to none can toothſome be, unleſs
They thirſt and hunger after Righteouſneſs:
For, they will reliſh unto all men els,
Like fleſhleſs bones, or fiſhleſs Oyſter-ſhels:
Perhaps, to ſome few, they will ſerve inſtead
Of Phyſical Receipts *in time of need,*
If, careleſly they be not caſt aſide,
But, prudently and ſeaſonably apply'd.
To that end, they endeavoured to ſave them
From being loſt, by whoſe means ye now have them.
They Relicts *are of that* continual Feaſt
My Conſcience *makes me; and* probatum eſt
To ev'ry one of them ſubſcribe I may;
For I have proved them by night and day.

They

They are but part of larger Meditations
(*Thus worded, for my daily* Recreations)
For whilst to write them down, I did assay,
The greatest portion of them flew away.

VERSES written by Mr. *George Wither* upon three Trenchers with Oker, during his close-Imprisonment, and carried to the Lieutenant of the Tower by the said Prisoners Keeper.

George Wither, *close Prisoner, to the Lieut. of the Tower.*

SIR, I have been a *Prisner* now six times,
For no worse faults, than *just Reproofs of Crimes.*
Nigh *fifty years* acquainted with the pow'r
Of *Jaylors*; and, shall shortly know the *Tower*,
To be the *best*, or else the *worst* of all
Confinements, which did hitherto befall.
All my *defensive Arms* are took away,
Now therefore, I assume such as I may;
And, since my Lot affords no better *Tools*,
A *Trencher* mark't with *Oker*, *Lead*, or *Coals*,
Shall be my *Buckler*, *Sword*, and *Advocate*
To you, in this my much oppress estate.
These, *long experience* taught me to provide,
When such a *strait* was likely to betide;
And, if you take them from me, you will do
More than your *Order* doth oblige you to,
Or *Charity* allows: for, I'm not free
To come to you, nor will you come at me;
Though *wise*, and *good*, and *honourable men*,
Have thought me worth a *visit* (now and then.)

When

When I was in the much despised *Jayl*
Of *Newgate*; some from thence were freed by *Bail*,
Though charg'd with *Theft* & *Murder*; and I may
Expect that *Priviledge* as well as they:
But, *kissing goes by favour*; and I lack
The *Silver Key*, which way thereto doth make,
And by the want whereof, I find this place
Affords not unto me, the common grace
Allow'd to *Rogues*; nor so much as a *Slave*
In *Turky*, or in *Barbary* may have:
For, they have *Bread* and *Water* at the least,
And *Place* assigned them, wherein to rest,
VVithout extorting more than can be had
(Unless their Flesh could into Coyn be made)
VVhereas the *Mercy* which this place affords
(In *Age* and *Sickness*) had been *naked boards*,
And *stones* for *bread*, had not my Wife, by giving
VVhat Charity bestow'd to keep her living,
Prevented for a week, what was design'd
To me, thence-forward, if we cannot find
Enough beforehand, weekly to bring in,
And save the stripping of me to the skin:
By which means, that *Impeachment* now intended,
May not be drawn up, till my Life is ended;
So, they will lose their labour, who assay
To mould my *Punishment* another way:
VVhich I conceiv'd, would more vexation be
To some, than all my *Suffrings* are to me.
Prisners should gently used be, (if mild)
Not currishly oppressed and revil'd:
For (though neglected) we have still a *Law*,
VVhereby such *Jaylors* may be kept in awe.
Know, *Sir*, that much abuse to me is done;
Which is not an Abuse to me alone,

But likewise to *your self*, and to the *nature*
And *priviledge* of ev'ry *humane creature*.
For which cause, being willing to prevent,
Both your *Dishonour*, and my *Detriment*,
I *this way* have contrived to declare
My mind; and that, I my *Affronts* can bear;
Though (to my knowledge) since my name was *Wi-*
I was not *Villain* call'd, till I came hither; (*ther*
Nor from ought, for preserving *health*, debarr'd;
Though, oft my usage hath been very hard.
The *mercy* of preceding times was such,
That *Prisners* here, were not oppress so much:
For, all *Close-Prisners*, (for what *Crime* soere
Accus'd) suppli'd with all things needful were
In their *degrees*; ev'n at the *Princes* cost:
Which *Priviledge*, though now it seemeth lost,
Custom had made so legal, when due,
That, till of late, it was duly'd to few.
And, whensoever claim'd, your *Predecessors*,
If they denyed it, were thought Transgressors.
They who infring'd that *Custom*, first did bring
Dishonour to the *Nation*, and the *King*:
Them, closely to imprison, who have sought
To feed them (and thereof, then take no thought)
Is worse than *killing them*; yea, such a sin
As hath by *Infidels* abhorred bin.
Where's nothing left, there nothing can be got;
And, to oppress, because men have it not,
Is an inhumane, and a brutish evil,
That's found in none, but an *incarnate Devil*.
Sir, by profession, you a *Christian* are,
And, I hope, this mind, is from you so far,
That you all *civil usages* will daign,
So long as in your keeping I remain.

A

A *Cat* no more can yeeld you, but her skin.
If *Sheep* do pay the *Fleeces* they are in,
They'l grow again, ſo you from *Curs* preſerve them,
And ſhut them not ſo cloſe up, that you ſtarve them.
That which concerneth other men, and me,
This day, another day *your caſe* may be:
For, *Changes* are not fixt with ſuch a *Pin*,
But, that thoſe things may happen, which *have bin*.
Conſider it: If *Mercy* you extend,
'Twill make a better man than I your Friend;
And much more *honour* you, than all your pow'r,
As *Alderman*, *Lieutenant of the Towre*,
And *Member* of the *Commons*, if ſevere
You prove to me, beyond what I can bear:
For, if through want, I periſh in theſe *bands*,
My *Blood* will be required at *your hands*;
And, you will find, that I am own'd by *Him*,
Who juſtifieth, when *man* doth condemn.
Do as your heart inclines: If you deny me
Things needful, GOD himſelf will then ſupply me
With ſtrength to bear it, till I ſhall enjoy
That *Freedom*, which no *mortal* can deſtroy:
And when the World hath done the worſt ſhe can,
Good men will ſay, I was an *honeſt man*,
To GOD, *Prince*, *Conſcience*, and my *Country* true.
What-ever, on my *Tryal*, ſhall enſue.
Yea, though with rigor I may ſuffer all
That's threatned, and ſeems likely to befall,
I do not yet perceive, which way GOD can
Be honour'd more by any *mortal man*,
Than by the *Joy* and *Courage* he may give him,
When others think they moſt *extreamly grieve him*.
If I had ſuffred leſs ſince I begun
To ſerve Him; I his *Work* could not have done;

And, what I now ſhall *ſuffer*, may add more
Unto his *Honour*, than *all heretofore*.
And, from that, whereto *Conſcience* doth invite,
My *Puniſhment*, will not one man affright
Who owns my *Principles*; and ſhall have grace
To act them *ſoberly*, in his *own place*.
Sir, I have twenty times as much to ſay,
But, here I am compelled to make ſtay:
For lo, this *Trencher* will contain no more,
And, *Paper* muſt not come within my doot.

Your Priſoner, *Geo. Wither.*

Hearing it reported, that the Diurnal women *cryed the news of his* Impeachment *for* Treaſon, *he compoſed this* Epigram.

I Am preferr'd from *Newgate* to the *Tow'r*;
And, as the *Summers heat* mends Ale that's ſowr,
So, here my ſtate is mended; and what follows,
May be, for ought I yet perceive, the *Gallows*.
Hark! what is that which now the woman cryes,
Who, this day ſelleth weekly *Truths* and *Lyes*?
How! an *Impeachment* againſt Major *Wither*?
Theſe *words*, methinks, ſeem not well put together.
But, let them paſſe, until I know the reaſon;
Perhaps, a kind of *whiſteling of Treaſon*
I am thought guilty of: and if ſome ſay
The Fox's *ears* are *horns*, who help it may?
Theſe *Novels*, only pleaſe, or elſe affright,
Children & *Fools*, who know not black from white,
Nor right from wrong; and quite contrary things
They'l tel next week, to what this week ſorth brings.

How-

However, *Friends*, be not thereof afeard,
He that ſhall ſtand accuſed, muſt be clear'd,
Or elſe condemn'd, before that any one
Can juſtly ſay, that *right* or *wrong* is done.
The *Commons* do intend to vindicate
Their Honour; and I am not griev'd thereat,
For, it concerns them; and the *Reputation*
Of their *Houſe* is the Honour of the *Nation*.
If that which I have writ, *ſeditious* be,
Or *ſcandalous*, 'twas not, ſo made by me:
But, rather, by ſome *Members of their own*;
For, to all other men, it is unknown;
And was by me, compoſ'd with an intent,
Both *Scandal* and *Sedition* to prevent,
As that *Remonſtrance* truly hath averd,
Which to their *Speaker* I long ſince preferd.
I did but part of that in *private* write,
Which gentally was *fam'd*, that make I might
Good uſe thereof: And, if that be a *crime*,
I know it was not ſo in *former time*,
Nor will be ſo *hereafter*, unleſs we
To *univerſal Ruine* deſtin'd be.
If their *Proceed* againſt me be ſevere,
The more my *Innocency* will appear
To prudent men; And, if I wronged be,
The more *GOD* will be merciful to me.
He that beneath his *Wings* hath his abidings,
Needs not to be afraid of *evil tidings*,
Though they cry'd, *Fire & Brimſtone is deſcending*;
For, *Angels* alwayes are on him attending.
If they, as *conſciencious* be, as *wiſe*,
Upon whom now an *Impoſition* lies (weigh'd
To *charge me*; They, perhaps, when they have
What I have *done*, with what I've *writ* and *ſaid*

In

In my *defence*; will to that ſenſe incline,
Whereby the Honour of *their Houſe*, and *mine*,
May joyntly be preſerv'd, and make good uſe
Of that which hath been deemed an *abuſe*.
I know *diſcreet men* cannot be ſo mad,
To make that *worſe*, which is already *bad*,
Or, not to leave *one ſingle perſon* free
To ſpeak *Truth* plainly, when juſt cauſe may be.
For, they ſo underſtand, what doth belong
To *Free-men*, and to *Slaves*, to *right* and *wrong*;
That, to excuſe the breach of any *Laws*,
I ſhall not need a *Favour* worth two ſtraws,
If *Juſtice* may take place, (as I conceive
It will, when they my *Innocence* perceive.)
Yea, peradventure, they, who yet ſeem Foes,
Will be to me ſo friendly in the cloſe,
That they will by their *Juſtice*, honour gain,
And, me into their favour entertain.
One *bitter herb* ſpoils not a pot of Broth,
(Though ſome the ſingle taſt thereof may loath)
But, makes the ſame perhaps much wholſomer
Than if it totally omitted were.
The *beſt among us*, at the beſt are *ſinners*,
And, in *true Penitence*, but *new beginners*,
Who need *Forgiveneſs*: and, GOD will beſtow
Such Mercy, as to other men we ſhow.
'Tis not the cutting-off of one mans *ears*
Will ſtop the *Voice* which ev'ry body hears;
Nor poſſible, if *Tongue* and *Life* they take
From me, to make all men afraid to ſpeak:
Nor is't in *Whirlwinds*, which the Rocks do rend,
Whereby GOD will into mens hearts deſcend.
Sunſhine makes us thoſe Robes aſide to lay,
Which *furious Tempeſts* cannot tear away:

And

And, they whom *Threatnings* cannot work upon,
By *Gentleneſs* and *Kindneſs* may be won
To yeeld up their own *Judgments*, and their *Will*,
Sometime for *good*, and otherwhile for *ill*.
GOD by his Grace, preſerve me from that *ſnare*,
And then, come what come will, I nothing fear.
For, chiefeſt cauſes of the *greateſt Evils*,
Are theſe ; *kind Foes*, *good Witches*, and *white Devils*.

Ingenii Largitor Venter.

Hunger will break *Stonewalls*, and make *Fools witty*;
When others will not we our ſelves muſt pity:
For, he that wholly doth *himſelf* neglect,
Cannot his *Neighbour* heartily affect.
And, if we love not thoſe whom we have ſeen,
The Love of GOD in us hath not yet been.
By what *Expedient*, I ſhall henceforth get
A means to vent my *thoughts*, I know not yet.
My *Black-lead* is took away ; and worn out quite
My *Oker-penſil* is ; therefore *Good-night*.
All I can now do, is to ſit and think,
What might be writ with *Paper*, *Pen* and *Ink*.

GEO. WITHER,
Cloſe-Priſoner.

FINIS.